shoulder opening, and bite or shot wounds. The skin of the right front leg serves as a mouth for filling and emptying and has a stone closure which can be easily untied. The freshly removed skin is turned inside out, the fleshy side is cleaned of all bits of meat and fat and then dried. The hair is left on and covers the inside of the sack. [Picture. Woman's Shoe. 1/4 Natural Size.] [Picture. The stone closure of the mouth of the skin water bag. The mouth is bent around and a stone (x) is put in the bend and the mouth is fastened to itself below the stone. The little stars indicate the beginning and end of the tying thread (on the right knotted around a little piece of wood. cf. next figure.]

Water stays fresher and cooler in sacks made of animal stomachs which the coast Hottentots, for example, make from the stomach of the Antarctic fur seal. [Picture. Permanent closure of an opening by means of a piece of wood and string. Holes are pierced in a circle around the area which is to be closed. A small stick of wood is stuck through these holes (direction indicated by arrows). To make the wood firm, a thread is tied in the manner illustrated.

4. Mixed Treatment

a) The skin of a goat, calf, oryx calf, steinbok, springbok, klipspringer, or a duikerbok are used for the knapsacks called /hẫti. [340] The animal's head is cut off and then a cut is made in a curve along the hindquarters and across the perineum. The skin is loosened with the fist and pulled off the body inside out. They first let the skin become rotten in the way described before. [Picture. Traveling Knapsack Made From a Goat's Skin. 1/8 Natural Size.] After depilation and it is dry, it is tanned as described in paragraph 1. In the finished sack the former hairy side is on the inside and the bottom of the sack is the former head end of the animal. [Picture. Small Household Knapsack, Made from Kid Skin. 1/8 Natural Size.]

The larger knapsacks are used for keeping all the things needed when traveling on foot, thus corresponding to our rucksacks. Smaller sacks serve as little purses. The women use them for their buchu herbs, the men (sometimes also the women) use them for pipe tobacco, and for tinder and flint. [341] Because of the last two items, the bags the men use are called doro /hẫi*

*The tinder box which is sold to the Hottentots by the white men is designated by the same

Schaden--Sdg N-5 (1963-1969) 1967 FX13 Hottentot FX13
Nama

28/
965
•98

Traveling knapsack made from a goat's skin.
1/6 natural size.

Small household knapsack, made from kid skin.
1/6 natural size.

they bare one of their legs nearly to the hips. The flat surface of the leg 283
serves as a base for their work. Two bast fibres are stretched out across the leg, held between the fingers of the left hand and with the right hand rolled firmly over the skin of the leg so that each fibre twists over itself. During this rolling motion towards the knee each of the two fibres is twisted individually. They are rolled back immediately which twists them together into one thread.

They solve the problem of making one long knotless string many meters in length out of hundreds of short fibres in the following way: [Picture. Twisting of Long Strings From Short Threads (plan)].

1. (See Figure I.) The end of thread a, which is to be lengthened, is spread out in a fork shape. Thread b, also spread in a fork shape, is placed on thread a so that its longer tine lies on the shorter tine of thread a and its shorter tine is on thread a's longer one. Thread b_1 is half as large as a.

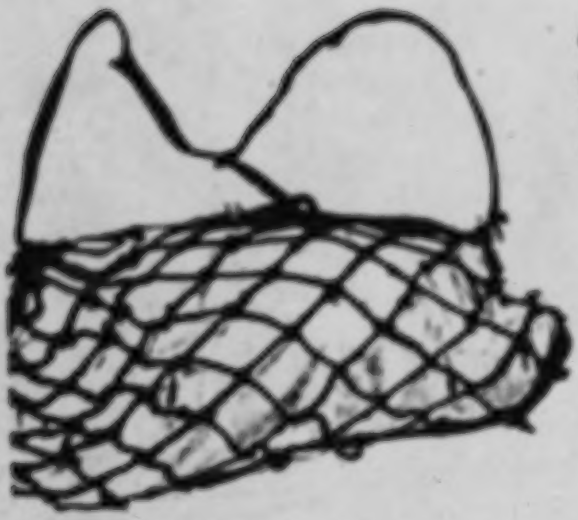
2. (See Figure II.) Each fork that consists of two fibres or threads that lie loosely beside each other (until *) is twisted into one thread by rolling it towards the knee. The reverse rolling makes the twisted tines into a single piece of thread. Thread b_1 is now anchored. The free end of thread a is now forked making two tines, one longer than the other. The latter now is attached to the free end of thread b_1.

3. (See Figure III.) A double rolling motion brings the loose ends together to **, making a new piece of thread. The longer piece of thread b_2 is placed on the last little end of thread a, and the shorter side of thread b_2 is placed on the free end of thread b_1 and all these pieces are twined together to one piece of thread to ***. [Picture. A net bag of sinews. 1/6 natural size.]

In this way all the shorter threads are twisted into one string, the strength of which leaves nothing to be desired. [Picture. Making the sinew knots in the net bag.] [Picture. Joining the net stitches at one of the two ends of the bag. 2/3 natural size.]

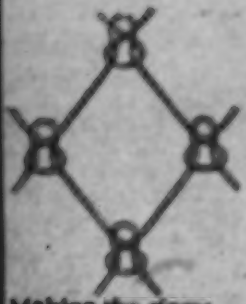
The only useful object made exclusively [244] of sinews (and 283
preferably from those of an oryx) is a large net bag, ~~Netz~~, which is 415
used in the hut as a kind of bag drawer for keeping all kinds of things. 284
When traveling it is used as a rucksack for bedding. A similar bag is 484
also knotted from narrow strips of chamois skin.

[943]



A net bag of sinew. 1/6 natural size.

Joining the net stitches at one of the two ends of the bag. 2/3 natural size.



Making the sinew knots in the net bag.

1: Schultze--65 N-S (1903-1908) 1907 FX13 Hottentot FX13 Boer

Under normal rainfall conditions these wanderings to the pastures (*Weide*, v.) are regulated as to timing and goal by years of experience. During droughts, finding pasturage is more difficult and more urgent and more families than usual prepare for wandering. We know enough cases when the entire tribe has left its dwelling place. For an extensive journey, the hut is taken down and packed with poles, mats and household goods on oxen. The well-to-do Hottentot owns an ox wagon, of that well-known heavy kind, of 10 to 22 span, which the Boers introduced into South Africa. Before that time, the wandering Hottentot is supposed to have made a bed of strong branches on which he packed his reed mats, skins and household goods, harnessed oxen in front of it which then dragged the whole affair as if it were a sled. Just as the wagons supplanted pack-oxen, so have horses nearly supplanted oxen in Namaland as mounts. Nevertheless one still sees oxen [354] whose nostrils are pierced for the wooden bridle.

Thus, the Hottentot sets forth for the pastures riding and by wagon, if possible. The half-grown children have to drive the calves and smaller animals. They must drive them slowly, so that the animals can keep grazing and the lambs can keep up. Therefore it is customary for those who drive the small animals to leave early in the morning before the old people. The cattle are usually driven too quickly for them to graze properly while moving and therefore are left in the fields overnight.

Two hundred and fifty years ago the Hottentots were the wealthiest cattle owners in South Africa from the Tropic of Capricorn to the Cape of Good Hope. Van Riebeeck was a sober observer who didn't write his diary for the entertainment of the public. When he says (69) that at

69. H. C. V. Leibbrandt, Precis of the Archives of the Cape of Good Hope. Riebeeck's Journal, Part I - III, Cape Town, 1897.

times in the area of Table Mountain the land was covered with cattle as with grass, we may believe him. In the first decades of the nineteenth century herds of cattle and sheep containing many hundreds were still not unusual. At that time it seems that the Bushmen did most of the hunting. Today part of the Hottentots have sunk to the level of their despised enemies and serfs. Today the Hottentot must

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

233 361 usual then trek away to new pasture lands. The change of residence as a rule does not go very far, for the rights of neighbouring tribes have to be respected; but within the tribal lands movement is usually unrestricted.

233 361 119 492 [95] The men fill their water-bags, made from the stomachs of cattle or antelope, put together the last portions of veldkos and dried meat, and then, with the help of their wives and children, take down their huts, roll up the mats, and tie the sticks into bundles, which are all fastened with straps on the backs of pack-oxen. Other oxen bear the household possessions and utensils, others again are ridden by the women and those too weak to go on foot, and the caravan sets forth. The adolescent children drive the calves and small stock slowly before them, so that the animals can pasture by the way and the lambs keep up with them. The drivers of small stock therefore break up in the morning before their elders. The horned cattle are driven too fast on the march to feed for any length of time, and hence are turned loose when a halt is made at night. The women [222] as they go along seek edible bulbs and berries, while the men supervise matters in general; and so they roam on till a suitable spot for the new encampment has been found. As long as sufficient water and grass are to be had, the people will remain camped in the most desolate spot imaginable; but when the need arises they will move on again. Their encampments are never permanent.

162 512 517 The principal occupation of the people is to look after their herds and flocks. Even this is light, and employs only the younger members of the family or the servants. The men spend most of their time in hunting or in visiting their traps and snares. When not pressed by hunger, however, they will remain about the huts, perhaps occupying themselves in the manufacture of weapons and utensils, or else in chatting to one another, with the inevitable pipe circulating among them. The women go out seeking veldkos, or busy themselves at home with such domestic tasks as the weaving of mats and the working of skins. In this way the day is spent somewhat 512 517 leisurely. Only with the sinking of the sun and the return of the herds from pasture does the camp liven up. Somewhere, perhaps, there is a feast needing to be celebrated, and dancing and music help to make it joyful; or, after the evening fire has been lit, the food prepared and eaten, the older people assemble round one of the fires to smoke and talk about the cattle or hunting, tell narratives of personal adventure, and so on, the younger men try their strength in wrestling

4 [i.e., various wild bulbs and roots. – Analyst]

4: Hoernlé E-5 (1912-1913)1925
7X13 Hottentot FX13
Nama

occupies approximately two fifths of this area. In the past the northern limit of the Nama was indefinite until the pressure from the north by the Herero became serious, and certainly since the early part of the last century the Nama have been chiefly concentrated in the area of Great Namaqualand. This country is a high level plateau, or tableland, with an average altitude of 3,500 feet above sea level. Along the coast there is a strip of absolute sandy waste, of varying width but averaging about 35 miles across. The country rises rapidly from the coast inland, and the central tableland is cut off from the desert strip, or Namib, by a plateau range of sandstone formation running from north to south with an average height of 4,500 ft. The northern boundary is formed by the Awas mountains, a rugged mass of primary formation rising to a height of 7,200 feet above sea level and forming the watershed of the country. The rainfall over the whole area is extremely small, averaging from 4 inches in the south to 13 inches in the north. The country is, then, on the whole a barren plain with sparse vegetation and little permanent water. Yet after a season of sufficient rains it becomes a waving sea of grass, admirably suited both to cattle and sheep.

Such is the home of the nomadic pastoral Nama who originally owned great herds of large-boned, long-horned cattle and flocks of fat-tailed hairy sheep. Before the coming of the missionaries these people wandered about from fountain to fountain, seeking pasture for their stock. Large permanent fountains, or pools in river beds were claimed as their property by the different groups, rather than areas enclosed by definite territorial boundaries.

There are at present in the Protectorate, besides remnants of the various groups of the Great Namaqua with which this paper is mainly concerned, remnants of other groups who came in from the south of the river in the early part of the nineteenth century, when the general movement of the Hottentot peoples was away from the white settlements. These incoming groups spoke practically the same language as the Nama groups; indeed, the language throughout the area is very similar, so that one can hardly even speak of dialects, though undoubtedly there is a slight difference of vocabulary in the widely separated groups and, in some cases, a slightly different intonation.

6: Hoernlé E-S (1912-1913)1923
FX13 Hottentot FX13
Nama

ordinary duties of Xûi Aop was to discover the source of the sickness. If, however, it was thought that he himself was causing sickness, the community had a sure way of protecting itself from him. For, cold water was absolutely fatal to his power, and in ordinary life he never touched it on any account. Should it be decided that the Xûi aop has caused sickness or death among the people, the chief will order him to be deprived of all his powers. I have two instances in which this has happened; one among the Berseba people, one among the Zwartboys far to the north. The Xûi aop is taken to the nearest pool of water, and is ducked completely. His power oozes away from him into the water as it were, and he is as an ordinary man once more. As the Xûi aop is rendered innocuous, so, too, is his medicine. I was told in Walvis Bay by a mother how her daughter had been ||kûisi, and how she nearly died, but how at length she got the medicine which is all powerful against all Xûi methods. This is the //A !naip, the kidney of a species of jackal, which has a smell so strong and penetrating, that it is too much even for any Xûi medicine. When this was given to the girl, she vomited and brought up the little Xûi sticks and leaves which had been doing all the mischief. The mother showed these sticks and leaves to some old men who took them all away and threw them into cold water, so that their power was gone for ever.

Another instance of the same kind is that of certain medicinal roots. When any of the roots which are considered really powerful are dug from the ground, something has to be given in return, otherwise the root will not act, and similarly when it is passed from person to person, a present must also be given. When taking the root one addresses it thus: "A. //ne te gye nesi go khen, o te gye hui te damate, gare i o, Thi //gome tan ni ko ||gû tsi." (Ah, there I have dug this, and if you don't help me, harming me rather, I shall throw you into cold water.)

All the foregoing instances illustrate the protective power of water. Things or persons which might harm members of the society are rendered harmless by immersion in cold water, or by the application of cold water to them, or, as in revisiting an old place of habitation, or on returning from the grave, one can protect oneself from harm by applying wet clay or water to oneself.

Before turning to the other set of examples in which water is considered dangerous, I should like to mention one or two customs from the literature. I could not find any evidence that these customs are kept up now by the tribes I have come in contact with, but they fit in very well with what I have been saying.

Peter Kolben* tells us that the Hottentots before crossing a river go down to the edge, splash themselves with water, and smear their foreheads with sand or clay.

* *Caput Bonæ Spei Hodiernum*, first German edition, 2nd part, VIth Letter, p. 62.

8: Dapper Q-4 (no date) 1933

FX13 Hottentot FX13

Cape Hottentot

CLOTHING OF THE MEN.

The clothing of the Kafirs or Hottentots is singularly sordid and mean, and of little interest. Most of the men have only a sheep's fleece or sealskin or rock-rabbit hide, or the skin of some other animal, rounded below in the shape of a cloak. This is tucked over the shoulders, covering the upper and lower parts of the body down to the buttocks, and is fastened under the chin. The furry or hairy side is commonly turned either outwards or inwards. A cloak of this kind consists of three portions, cleverly stitched together with animal sinews instead of thread (just as instead of steel or iron needles they use a hard and sharp little thorn, with which they can manage very well in the absence of steel). The Heunaquas go about dressed somewhat differently from the Hottentots at the Cape; their little skin cloaks are full of leather strips sewn on and dangling down.

Apart from this, their customary garment, they wear on journeys still another sheepskin, which hangs with its woolly side outwards over the skin already mentioned.

The head is covered with a cap made from the skin of a young lamb, with the hairy side turned in, and with a little pommel on top. They put this on at night or when it rains. Their shoes consist of quite flat and uniformly level patches of tough rhinoceros hide, which cannot be worn out, fastened to the ridge of the foot by two leather cross-strips, and at the back by a heel-band, similar to that worn by the Capuchin friars. The genitals are covered over with a tiny bit of wild bush cat, spotted leopard or jackal skin, fastened at the back with two little dangling riems.

CLOTHING OF THE WOMEN.

The clothing of the women is also a cloak, usually of sheep skin, which is worn over the upper part of the body, with the woolly surface inwards, and is somewhat longer than that of the men. In addition, they have another skin tied round the lower part of the body, to cover the naked buttocks, and a small rectangular bit of skin in front of the pudenda. On the head they also wear a fairly high and wide cap, made from the skin of a sheep, rock-rabbit or seal. They tie this to the head with a broad strip of

8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
Cape Hottentot

hanging round his body. So, too, almost all the chiefs and kings, and the daughters of the kings, go about wearing very greasy sheepskins, like the King of the Kochoquas, among others, his subordinate king, the third lord of his kingdom, and his daughter Hanis.

They adorn both ears with big bunches of coral beads, their principal ornament and wealth, which they barter from our countrymen with cattle. Some of these bunches contain nine, ten or eleven strings, each string weighing about a quarter of a pound. Wealthy Hottentots, in particular, adorn their necks with chains of red and yellow copper beads, which they make themselves. They also wear an ivory bracelet round the arm, and on the wrists hang rings of copper (their principal ornament and display) or of a metal between gold and silver.*) They carry so many of these rings that their arms ache and at times begin to fester, but still they do not remove them. Another decoration worn round the neck, both by day and at night when they are asleep, is the guts of certain animals, with fat and all, fresh or stinking, twisted two or three times about each other. Both men and women also have their legs hung full of rings of dry gut, partly as protection against the sharp jabs of thorns, but partly also to produce a rattling sound when they amuse themselves by dancing. The men carry tobacco, pipes and other trinkets in the rings of gut round their necks, instead of in a bag.

Some also hang certain roots round the neck, which they fetch far inland from river soil. On a journey, when they camp at places dangerous because of lions, leopards or hyenas, they sit round the fire (kindled wherever they rest for the night, in order to keep off the wild beasts), and chew these roots to small pieces and fragments. These they then blow and spit out around them, firmly believing that no animal can withstand the smell and taste of the roots (which actually are odoriferous and tasteless), nor be able to come up to them, so that they can lie there peacefully all night through.**)

When going about, they usually have in the one hand an ostrich feather, or a stick with the tail of a wild cat

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*) Hondius, from whom this sentence seems to have been lifted, merely says: Zy hebben ook Arm-ringen van een stuck tusschen Goud en Koper gelyk ("they also have arm-rings of a material which looks like something between gold and copper"). In all probability the reference is to raw native copper.

**) The use of amulets by the Hottentots was by no means uncommon, and protective rites such as that described by Dapper have persisted down to the present day (cf. Schapera, op. cit., 254).